

being incapable here. At the same time, no other mind can be made to know by some written instructions that are practically - in serious practice - absolutely futile. They are good for making a show but never where a serious study is in question. And a serious study is always needed.

P. 208

The mind, ^{of another} can only be known according to the
intelligence ^{that studies it,} ~~at work~~. Each scrutinizing mentality
^{and evaluates,} describes ^{according to the quality of} what it sees ~~by~~ its own seeing. It is
~~impossible~~ ^{as in practice} to do differently. But we must ~~so~~

^{that we are} ~~forced to~~ distinguish between the ^{quality of} value of the brains
^{engaged in} in the profession of teaching ^{for it is certain} ~~which means~~, that
not every brain can judge ^{the} a mind ^{of another} ~~where~~ the judgment
is ^{so the} ~~of~~ any profit).

P. 209

Here, too, whether the judgments of a trait are unanimous or whether they differ is no criterion of judgment pronounced with insight. For what guarantee is there that minds that differ in judgment are better than minds that agree upon the same problem. Their agreement may very well be a sign that they are equally narrow as well as those that do not agree. Their judgments, too, may be finite in their disagreements.

Here it is not a question of agreement or disagreement but whether the judgment, the critique which evaluates - with an eye of sufficient foresight rather than an adroit taking down of events according to rule but without deep probing and therefore without deep remedy.

P. 210

Growing is not a question of ^{changing department in} ~~making changes~~.
^{in surface} Those terrible changes which adjust and satisfy
so easily by some ^{shallow} ~~superficial~~ modification in the
behavior and the environment ~~but which~~ leave the
person as he was before. ^{to keep} ~~That~~ he will be impelled to
change ^{inwardly and dependably} by these changes of environment and behavior
is ~~not so~~. It is ^{only} feasible when we go by the change in
pose, ^{by} the mock-appearance, but not when we go by
the person ^{himself}, not when we go by the change ^{which must take} taking
place in the individuality ~~which it must do~~ if the
~~change is to change~~ the behavior ^{as to be changed in the direction of} for continuous
improvement, ^{But when we for deep-seated change is only} ~~if it is not to be a~~ temporary
activity which is a corrupt form of adjustment
and adaptation of the personality. We

to encounter
a foolish
hope.

P. 211

We refuse to excite ourselves about these
matters so long as we ^{can} take our surveying instruments
from the desk - drawer, from ^{'chuck-rack'} ~~board~~ cards and
folders and booklets of instruction. But had we the
knowledge ^{actually} of what we are about when we test any form
of ^{character} intelligence, we would want to know more than to
argue more. We would come to ^{distinguish between exciting} ~~know that such~~
excitement is ^{changes and the} always connected with growth. But ^{that} ~~it is~~
the excitement ^{brings to the fore of mind the} ~~which clarifies the mind's~~ great
resources, ^{which are then clarified. Whereas the exciting changes} not only that which tosses them about
and ends its struggle in darkness.

P. 212

for when we look
we see essence
character and
its growth

only the real resources about with the
results that the mind finds its struggle
in darkness.

Character, ^{intellect} intelligence, technical ability -

^{they} are all one. Everything about a person's sensitivity ^{character} ~~is which is intelligence~~ ^{intellect} ~~and the unfoldment of~~ ^{which is behavior}. ~~intelligence is one.~~ ^{So, also, is behavior.} Morality and intellect are ^{they} ~~one but~~ ^{are yet} not the same in expression. ^{They} ~~have~~ ^{have} to do with one's whole intelligence ^{or sensitivity: they} and cannot get away from that whole intelligence. For every

P. 213
Everything has ^{they} to do with intelligence. The morality of intelligence, the ^{intellectual} skill of intelligence and every act and behavior ^{of the person} is of the intelligence. ~~They are one but not the same in expression because they have to do with one's whole intelligence and cannot get away from that whole intelligence. For every performance is subject to it. One must not mistake two expressions of a thing for two things.~~

of rising character, intelligent, or well-thought out; all
All systems, ^{all} printed sheets, ^{derived from these systems} all general drafts, ^{and equivalents to this or that point} tables, ^{fundamental} ~~isms~~, circumloqu岸 the intrinsic issue ^{of correct evaluation}
tables - questionnaires
For which ~~our~~ printed sheets and doctrines and
books of doctrine cannot substitute. ^{None of them} ~~They do not~~
P. 214
deal with the experience, ^(of mind and its development) which is and ^{performance of the} continues to
~~deal with development,~~ ^{things may be done in mind as it} not with the performing
~~or going through of~~ events like ^{one} going through a
pitch - lines
tunnel where ~~you~~ ^{one} imagine many things but actually
have seen nothing.